



## JOUENÉE INTERNATIONALE DES FEMMES

Stuart Russell

Despite below freezing temperatures, over 1,500 people braved the cold in Lafontaine Park to celebrate International Women's Day.

## Restructuring results presented

The task of restructuring the Students' Society moved into high gear last night, as the working groups of the Committee to Restructure the Students' Society (CRSS) presented reports of their work-in-progress to the weekly meeting.

According to CRSS chairman Sam Boskey, the Committee will be able to present a report to campus in next week's Daily outlining the studies undertaken and the direction in which the Committee is heading.

Three working groups are presently carrying out research: The first group is developing a survey of student attitudes to the Students' Society and student life in general which will be mailed out to a scientifically-chosen group of students and will be also distributed in certain classes.

A second working group, led by Andrea Grout, is interviewing members of undergraduate

societies, clubs and organizations and will collate their views. The opinions of previous Students' Society executives, the employees of the Society, and the members of the university administration will also be sought by this group.

Michael Johnson leads the third group which is examining the constitutions of student organizations from across the country. Last night, his team was given a mandate to begin preparing recommendations for a new Students' Society structure.

Although Senate, on Dean of Students Saeed Mirza's recommendation, had originally asked the CRSS to finish its work by the end of this term, the CRSS has announced that it will not be able to meet this deadline. Present schedules call for a formal presentation to the campus early in the fall term, followed by a series of public discussions and debate, a referendum and a final ratification by Senate. The

Committee hopes that the new structure will be able to come into effect by the beginning of the winter term.

Since input from the campus at large is needed to make the work of the CRSS a success, chairman Sam Boskey has again asked all interested individuals and groups to submit any ideas, suggestions, or proposals on what they would like the Students' Society to become or not become. He suggests that information is wanted on what students perceive as difficulties of the Society, and how the administration, the faculty associations, and, particularly the uninvolved student can relate to the central student organization. Submissions can be brought to the Students' Society office in the Union.

The CRSS' next meeting will be on Monday at 7 pm in the Arts Building Council Room (1st floor).

## IPC and IMC to form subcommittee

by Nancy Bazilchuck

The Interim Policy Committee (IPC) and the Interim Management Committee (IMC) decided to form a subcommittee to examine the roles of each and their interaction. This would presumably clear up the Senate mandate which formed the two committees and yet left them uncertain of their functions. These committees were formed to administer the affairs of the suspended Students' Society.

Both committees concluded there was a lack of communication which created many problems, frequently resulting in

overlapping functions.

In a proposal presented to the joint meeting last night by Jonathan Cohen, a non-student member of the IMC, it was suggested that "the IPC should deal with ultimate goals and objects by establishing priorities but not specifics. The IMC should function as the ways and means to these policies

established by the IPC."

Cohen continued, "the IPC should not have the right to veto IMC decisions unless the IMC is violating established policy. The IMC contended that

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J.C. Beckett:

## Partition made Irish democracy

by Michael Lewis

"A strong tradition of constitutional government enabled the Irish Free State" to survive the Civil War in 1921, according to Irish historian J.C. Beckett of Queen's University, Belfast. Further, he said, democratic government in the South was made possible only because of the country's partition. "Partition was the price paid for constitutional democracy in the Free State."

Struggle against tyranny

Presenting an historical perspective on Irish nationalism last night, Professor Beckett characterised Irish history as the "struggle of an unconquerable people against a tyrannical foe."

Beckett began his analysis with the twelfth century at a time when Ireland was little more than a "geographical expression." In the struggle for an identity, the Irish had been stalled by the presence of Anglo-Norman knights who had originally come at the invitation of the native Irish kings.

The first trace of a unique Irish nationalism emerged during the Nine Years War fought towards the end of Queen Elizabeth I's reign. Beckett pointed out that the insurrection lacked only a "focal point" of power which renders an Irish state tenable. Beckett emphasized the continued loyalty of the participants in the rebellion, who were revolting not against the monarchy, but against Elizabeth I.

By the end of the war, a separate state was created in Ireland under English suzerainty. The most important aspect, Beckett said, was the unity the revolt produced. "Only after this sort of unity emerged could there be an Irish nationalism."

The wars following the Interregnum in the seventeenth century "can reasonably be called the emergence of nationalism." During Cromwell's wars in Ireland, the Catholic Federation of Kilkenny was set up which fought in the name of the Crown and represented the "establishment of an independent Ireland."

Catholics lose power

By the eighteenth century, power in Ireland was effectively removed from the Catholics. According to Beckett efforts in the late eighteenth century to bring Catholics into the machinery of government were stifled because of the French Revolution.

Beckett stated that these problems led to the growing feeling amongst many Irishmen for "total separation" from Great Britain. In 1798, there was insurrection in County Wexford which resulted in the complete incorporation of Ireland into the United Kingdom in 1801.

Emancipation viewed as threat

In 1829, the Catholic Emancipation Bill was passed through Westminster and was received as the first "national victory for all Ireland." Yet, Beckett continued, the distinction between Protestant and Catholic became greater at this time. With the ebullience of Catholic Emancipation, many Protestants saw the repeal of the Act of Union as a new threat.

With the Home Rule debate, Beckett said, British parliamentarians began to assure Protestant Irishmen that Ireland would never be given up, although the common Protestant view saw Home Rule as a prelude to Irish independence.

Beckett concluded that the Irish Free State created in 1920 had to accept partition. Had partition not been ratified, then Dublin would have spent its time dealing with an "interminable minority" of Protestants.



Saeed Mirza, Dean of Students, presented the IMC proposals to the joint IMC-IPC meeting.

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### Radio McGill:

Production workshop commences this evening at 7 pm. Topics to be covered at tonight's session are voice techniques and microphone usage. This session is limited to Radio McGill disc jockeys and members of the production staff, all of whom are strongly recommended to attend the workshop either tonight or tomorrow. For more info contact Barbara at 735-2939 after 10 pm.

### Economic

### Students' Association:

Professor Grantham of the Economics Department will discuss "The Evolution of the Payments Mechanism in Early Modern Europe," at noon in Leacock 409.

### Motorcycle Club:

1 pm Union 327.

### McGill Hillel:

"The Hamans of today—and our reaction." With Rabbi Shmidman, 3rd fl. Hillel, 1 pm. Tuesday March 9, 1:00 pm.

### McGill Christian Fellowship:

Our very own Nabi Atallah will give a slide and tape presentation on the activities of student Christian fellowships around the world, and the 1975 summer conference of I.F.E.S., held in Austria. Come join us at 1 pm in the Newman Centre, 3484 Peel St.

McGill Christian Science Org.: Welcomes everyone to meetings held Tuesday evenings 8:15 pm. R.V.C., Reynolds Lounge 3425 University St.

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day, 5-6:30 pm at McGill Hillel, 3460 Stanley St. Info: 845-9171.

### Baha'i Club:

There will be a meeting of the McGill Baha'i Club in room 307 of the Union from 12-2 pm.

### History Department:

Immanuel Birnbaum, Foreign Affairs editor of the *Süd-deutsche Zeitung*, will speak on "A Journalist and his Times", at 2 pm, Leacock 230.

### Douglas hoofs it:

Social Dance lessons at Douglas Hall Residence 7:30 pm. All welcome, 50 cents a lesson. Info: 849-5579.

### A.S.A. Film series:

The Anthropology students' Association is showing "People Out of Time" today at 12 noon in room 327 of the Students' Union. The film examines the lifestyle of the Bindibu people, who live in the most arid and inhospitable area in the world—the Great Sandy Desert of Australia. All welcome.

### Old McGill staff:

There will be a meeting of the Old McGill staff in Union B44-45 at 6 pm. Anyone interested in working on the yearbook is urged to attend regardless of experience. If you would like to work on the book but can't make it at these times, please call Michael at either 392-8990 or 342-2947 (evenings).

### Zimbabwe and the USSR:

The present situation in Zimba-

bwe (Rhodesia) and the role of the Soviet Union. Michael Mawema, organizing secretary of the Zimbabwe African National Union, will speak 7:30 pm. Concordia University, Sir George Williams campus, 1455 de Maisonneuve West, room 1015.

### Last call for Cross Country Ski Day:

Tomorrow is the last day that reservations will be accepted for Hillel's Cross Country Ski Day at Far Hills Inn, Sunday. The busfare (\$5.00) must be prepaid at McGill Hillel, 3460 Stanley St. No reservations are accepted without payment and the places are filled on a first come, first serve basis. Info: 845-9171.

### Drama Students:

The Programme Committee of the English Department has established a Task Force to review the Drama Programme. All interested students are invited to submit suggestions, briefs and proposals on the Programme. These should be sent to Professor Anderson, Director of the Drama Programme, room 155, Arts Building, as soon as possible. For further information call 392-4483.

### Jews and Arabs in Israel—

### Integration and Discontent:

Zeidan Atashai, Druse-Arab Israeli and Israeli Consul in N.Y. speaks at 8 pm, Leacock 26. Info: McGill Hillel, 845-9171.

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# The need for oil from the north overrides justice

## 1: The Dene Declaration

by Collin Gribbons

We're becoming more interested in oil these days. Canada—land of boundless resources, the great well of untapped energy supplies, provider of heat for the cold winters of the American midwest—is finally beginning to feel the energy squeeze. Some say it's because the National Energy Board has been conned all along by the oil companies into believing there were abundant reserves. Some claim the country has pursued a shortsighted extraction policy and an even worse course of foreign export. Whatever the cause, though, the cheap oil is running out and Canadians are starting to feel the pinch.

In an atmosphere of apparent shortage, the oil companies are finding it very easy to prepare the Canadian public for the worst. Shortages will mean higher prices. More money will be needed for exploration and "research" if Canada is to reduce its dependency on foreign oil. What big oil is really preparing Canadians for is a massive exploi-

tation project in the north—the Mackenzie Valley Pipeline.

What the oil industry doesn't tell you in its slick public relations productions is that the land the pipeline is going through is already occupied and used by someone else. The native people of the Northwest Territories are the inhabitants, and if development is not carefully controlled in the north, it will ruin their way of life.

Don't think for a moment that because we now live in settlements we are no longer dependent on the land," says James Arvaluk, president of the Inuit Tapirisat of Canada (National Eskimo Brotherhood). "The Inuit still live in a hunting, fishing and trapping economy. The land, the seas and the wildlife are essential to us, as much as vegetables and bread are essential to you."

The same is true for the Indian people of the Northwest Territories—the Dene. Together, the Native people of the north are preparing to present claims to vast amounts of land in the north to the Federal government. They have never been consulted as to what type of development would take place on their land. In order to ensure that they can control industrial activity to preserve their way of life, they are now making land settlement proposals to the

government.

The Dene and Inuit are asking for hundreds of thousands of square miles of land in the Northwest Territories. On February 27, the Inuit Tapirisat of Canada is scheduled to make its land claims submission to the Federal government. The Dene are expected to follow suit a couple of months later. They will demand outright ownership of some of the land—250,000 square miles for the Inuit—and exclusive hunting, fishing and trapping rights to the rest.

The Native people don't want an Alaskan-style land settlement, or a James Bay-style agreement. Although they would receive money from such a pact, that form of compensation is not overly important to them. What matters much more than that is the land.

"Within European society, land means property, or real estate," says a spokesman for the Indian Brotherhood of the Northwest Territories. "It is a commodity with a price that can be bought and sold. But to Indian people, land is the essence of our way of life, of our very being and existence. It is not something alien to ourselves but something we must live in harmony with."

"When Indian people say they own the land, the response of the government, representing the powerful



## 2: The Land Settlement

The Inuit land settlement proposal, calling for native ownership of 250,000 square miles of land and the creation of a new Federal territory called Nunavut, was presented to Prime Minister Trudeau and his Cabinet February 27, by the Inuit Tapirisat of Canada.

In addition to the new territory and land ownership, the Inuit asked for exclusive hunting, fishing and trapping rights in their traditional lands north of the treeline, a 3 per cent royalty on all subsurface and offshore resource extraction, a social and economic program and better planning and management of public lands.

"In our proposal, we ask for outright ownership of 250,000 square miles of land for the Inuit," said ITC President James Arvaluk, who made the presentation. "We didn't just pull that figure out of a hat to use it for an initial bargaining position. This represents the absolute minimum amount of land the

Inuit require to preserve what is left of their culture, identity and way of life, and at the same time provide a fair means to enable the Inuit to integrate into Canadian society as equal participants."

Prime Minister Trudeau promised to "study the proposal very attentively." But he refused to commit the government to a further meeting in three months to ratify an agreement in principle, as the ITC requested.

"We will do our best to respond with every care and a sense of urgency," the Prime Minister said. "But this matter is so grave we cannot fix a date for the next meeting."

The Inuit requests are designed to help preserve Inuit identity and traditional lifestyle. But the ITC is also concerned that the Inuit be allowed to participate in the governing of the north and of all Canada on an equal footing with the rest of the population.

"We want to be self-sufficient rather than having to rely on the generosity of southern Canadians," Arvaluk told the Cabinet. "We are no longer satisfied to be colonial subjects. We want to handle our own affairs, just as the people in southern Canada do."

The Inuit settlement proposal also calls for compensation or benefits in exchange for the acquittal of Inuit claims, and measures to preserve the

Arctic environment.

### New territory

The creation of a new territory, which would be called "Nunavut," meaning "our land" is perhaps the most striking of the settlement proposals. The territory would be one way of allowing the Inuit to participate more fully in Canadian society, according to the ITC.

"In brief," says the 61-page summary of the land settlement proposal given to the government, "the basic idea is to create a territory, the vast majority of the people within which will be Inuit. As such, this territory and its institutions will better reflect Inuit values and perspectives than the present Northwest Territories. The Inuit should have actual control through their voting power, at least for the foreseeable future."

Inuktitut, English and French would be the official languages in the Territory. And Commissioners would have to be fluent in Inuktitut and English. Commissioners would be chosen from the members of an Inuit community corporation, and would have to be acceptable to the majority of the community corporation.

### Land ownership

The Inuit need 250,000 square miles of land for four major reasons,

*These articles were written by Collin Gribbons, special to Canadian University Press.*



developers, is to say 'even if you do, that simply means we will pay you money to buy away your aboriginal title and that is, in fact, what happened in both Alaska and James Bay'. They find it difficult to understand us when we say 'to sell your land would be like selling your soul, and if you force us to do that, you are engaging in an act of cultural genocide'."

Even now, with the advent of white technology in the Northwest Territories, the Native people use the land extensively. McMaster University Professor Milton Freeman and over 100 researchers spent over two years compiling the Inuit Land Use and Occupancy Study, an exhaustive, three-volume inquiry into the land use patterns of the Inuit people in the north. His team of researchers interviewed almost every adult Inuit hunter. And they found that, even though the people can work at construction jobs or other wage-earning activities for part of the year, they still depend on the land to make their living. The Indian Brotherhood of the Northwest Territories has completed a similar study, which reaches the same conclusions. So the land is still very important to the people.

Freeman's study, in fact, found that people range over thousands of square miles in search of game. In Resolute

Bay, for example, the average hunter travels over 6,400 square miles in search of polar bear, and 1500 for caribou. Land use in the Territories is not intensive—it's extremely extensive, because of the land and the climate.

"When you consider the unbelievably barren nature of the Arctic terrain and the effects of a climate that is harsh and cruel by southern standards, 250,000 square miles is not really very much," says Ken Mason, public relations director for Inuit Tapirisat.

"Look at it this way. In the fertile agricultural areas of Ontario, according to Statistics Canada, the average farm earning 51 per cent or more of its revenue from livestock covers an area of 209.1 acres.

"In Alberta, where grazing land is not as lush and the climate somewhat more severe, the average livestock operation requires 1,025.5 acres.

"In the Arctic, it takes up to tens of square miles to support one caribou."

The developers do not, of course, share the point of view of the Native people. For them, the north is a rich resource hinterland, an area to exploit to feed the industry of southern Canada and the United States.

The Canadian government has long shared this point of view. In 1899 and 1921, the government signed treaties

with the Dene, when mineral wealth was discovered and the developers wanted to use the land. But new evidence has arisen to show that the people did not understand what they were signing, and that some of the signatures on the treaties were forged by government negotiators. Whenever development has taken place, the Indians have been tricked into giving away their land.

"Treaty 8 was signed in 1899, three years after the discovery of gold in the Yukon," according to the Indian Brotherhood. "Treaty 11, further north, was signed in 1921, one year after oil was discovered at Norman Wells.

"The intent of these treaties had nothing to do with adequate provision for the particular developmental needs of Indian people. Quite the opposite, the intent was genocidal. Since that time, our people have been struggling to stay alive, both physically and culturally, in the face of policies and programs stemming from the same colonial and genocidal approach embodied in the treaties.

"The lesson we have learned from the past 75 years is that any settlement proposed by the government which seeks to extinguish our rights in this same tradition is to be rejected."

The Federal government, to the Dene and Inuit of the Northwest Territories, is

not a body to represent people's needs. Inuit Tapirisat president James Arvaluk recently called the north "Canada's forgotten colony." To both the Dene and the Inuit, the government is a colonial power.

James Wah-Shee, former President of the Indian Brotherhood of the Northwest Territories, spelled out clearly the ways colonialism manifests itself in the north:

"It consists, in the first place, of years of effort by the dominant society to destroy our language, our culture and our institutions. Other men's truths are taught to our children. Our way of life is said to be irrelevant to the modern world. The wisdom of our old people is ignored. In short, our essence as Indian people is degraded and we are made to feel the inferiority of the colonized.

"Or consider the mundane matter of oil and gas, and the proposed pipeline. When we Indian people try to protect our rights we are told by the companies and government that we must not stand in the way of projects that will benefit all Canadians. Well, let us assume for the moment that the gas is really needed in the south, and that is a very big assumption given the way in which the companies manipulate figures. Let us further assume that the companies

continued on page 6



according to the ITC proposal. The land would help the Inuit to retain their "land-based identity". It would aid the people in protecting their hunting, fishing and trapping activities and allow them to control development. Ownership would enable the Inuit to control the nature and extent of community growth. And, says the ITC proposal, it would involve the Inuit in development activities through greater participation.

Under the terms ITC is proposing, each community would be entitled to 2,500 to 8,500 square miles of land. The amount would be determined by ITC, based on the amount of land effectively used.

Any land claimed by ITC would exclude important mining operations and military bases which are already in existence. But any new development resulting in gross annual revenues of \$100,000 or more would be subject to approval by the Inuit Development Corporation, a group which could make their approval conditional on Inuit social and economic participation, working conditions and environmental factors.

Proposals dealing with Inuit hunting, fishing and trapping rights would have Hunters and Trappers Committees and a Council on Game setting quotas on certain species of animals.

Only Inuit would possess rights to

hunt marine animals, polar bear and musk ox. And the ITC requests that the Inuit be exempt from the terms of Migratory Birds Convention Act, which many hunters are not obeying now.

### Corporation administers royalties

An Inuit Development Corporation would be organized to administer royalty funds and set up businesses in the north.

The royalty money, says the ITC proposal, would be used to fund Inuit participation in business and provide funds to support programs to enhance Inuit culture.

"The percentage is reasonable and fair," says the ITC proposal, "and involves no disbursement from the federal treasury."

"The nature of the suggested settlement proposal tends to involve the Inuit more intimately in the changing Northern society—it does not make them the quasi-welfare recipients of a cash transfer which serve no useful social function, and which tends only to exclude them from their lands and what happens to those lands."

Socio-economic programs which would be established as part of the settlement would include a Fur Marketing Agency, which would act as a wholesale outlet; programs to assist

hunters and trappers, an Inuit Housing Corporation to subsidize new and renovated housing, an Inuit Food and Health Plan, Transportation Project, Education Project and Communications Program.

### Not a land claim

"We do not regard this proposal as a land claim," Arvaluk said during the presentation to Trudeau. "As we see it, the Inuit are not 'claiming' anything. Rather, we are offering to share our land with the rest of the Canadian population in return for a recognition of rights and a say in the way the land is used and developed."

"This is not separatism. We are not calling for the establishment of a sovereign state. We are simply asking you to help us take the first step in the direction of regional self-government... the kind of self-government that will be responsible to the needs of the Inuit who at present make up the majority of the population.

"We are seldom consulted before decisions are made which affect our future. More often, we are informed after the fact. Seismic exploration, pipeline surveys, prospectors flying around in helicopters are already disturbing the traditional migratory patterns of animals on the land and in the sea. We complain; we beg to be

consulted. Sometimes lip service is paid to consultation, but the work goes on anyway, and in effect our pleas are ignored."

"That's why there is urgency in reaching an agreement with the Inuit. There is pressure on us in virtually every corner of our vast land. We are concerned about offshore seismic exploration. The environment of the Mackenzie Delta region is threatened."

"This proposal would enable my people to become a part of Confederation," commented director of land claims John Amagoalik.

Tagak Curley, former ITC president, who began the process leading up to today's presentation six years ago, said Canada can create a new type of society in the north—one that functions according to the wishes of the majority.

Prime Minister Trudeau said he was impressed with the magnitude of the question of land settlement. The Canadian government had never been asked to solve a problem of the same magnitude before, he said. The government would consider the ITC proposal with great care, Trudeau claimed, because the solution would have to be a long-term one.

Trudeau committed the government to further meetings with ITC on the land settlement, then invited the Inuit present to visit the House of Commons.



# letters

## More evidence of hanky-panky

To the Daily,

I read Dr. Richard Stevenson's letter (Nepotism and shafting of university personnel) in the March 5th issue of the McGill Daily with great interest. I just want to point out an omission—it wasn't only technicians who got shafted but secretaries as well, myself for one, the administrative secretary at the Eaton Lab, and another junior secretary. The minutes of the last physics department meeting list \$7,500 as the cutback on secretarial staff. That's the junior secretary.

Obviously budgetary cutbacks, the reason given for both dismissals is, in my case, a lot of BS since my job was not cut back, and I'm not even a statistic on the departmental report! Perhaps the explanation lies in the answer to the following question: Who is to be my replacement? Why, it's the editorial secretary in the department who is bored with her present position but, being a particular favorite of one of the senior professors at the Eaton Lab, has been offered this more "challenging" position, i.e. my job of two and a half years.

As Dr. Stevenson so aptly put it, professorial whim. But the most appalling aspect of this whole business, to my mind, is that the entire physics department backed this one man's obsession to the point of dismissing an employee with-

out just cause and with total disregard for the feelings or rights of that individual. Not even an explanation.

I have been to MUNASA with my grievance; they back me one hundred per cent, which is encouraging. But I think Dr. Stevenson's letter did the most for my morale; it's heartening to know there's at least one academic out there with a conscience.

**Ruth Bendzius**  
Administrative Secretary  
Hummm

To the Daily,

Although I applaud the recent freedom and funding given to the gay members of the university community, it is with great sadness that I bid farewell to that now lost figure on campus, the heterosexual. Gone are the days when a man and a woman could openly consort with each other, even to the extent of kissing in the library, and holding hands in the cafeterias.

It is thereby, on a misty nostalgic note, that I hereby propose (appropriately to this International People's Year) a new organization to be called the Heterosexual Unity Movement, hereinafter to be referred to as HUMmm (or simply Hum). It is obvious to a small, closet-enclosed group of us at McGill that a new society in this noble institution of democracy is the only way we can ever be trendy again.

Join today. You have nothing to fear but the reorganizing committee.

**G.C. Nicholson**  
Possible Future President  
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## Lefty's Rights

To the Daily,

The time has come to recognize and support the struggle of left-handed people for equal recognition in society. How many people realize the enormous extent to which the left-handed are oppressed? Even our language oppresses them—they are branded with such derogatory names as "lefty" and "southpaw". The word "right" is associated with things that are good and desirable, thus equating "left" with evil.

Left-handed oppression is inextricably linked to rightist politics and bourgeois capitalism; left-handed people are oppressed because money would have to be spent in order to accommodate them as normal citizens, thus reducing the capitalists' high profit margins. Only under true socialism will left-handed people be free, and therefore they join with all groups supporting revolutionary socialism—the WCP, the CCL-ML, the Quebec-Chile Solidarity Committee, and the Afro-Asian Latin-American Solidarity Committee. No left-handed liberations without Socialist Revolution! No Socialist Revolution without left-handed liberation!

**Joe Newman**

"The time has come,  
the squirrel said..."

Dear Tortured Ernest:

In a university of this size, one must expect banal, trivial gibberish from time to time from frustrated individuals such as yourself. Those who get their kicks from talking to squirrels and making passes at ladies of



# McGILL DAILY

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light should not be critical of others.

In order to clarify our position somewhat in regards to the style of music we air, we would like to know if you have ever listened to our classical show? Or any of our jazz shows? Or our folk and blues shows? When determining our musical format, we realized that we could not please all of the people all of the time. Thus we have implemented a highly varied musical format for our disc jockeys to follow, in the hope that we would satisfy the tastes of as many people as possible. While it is inevitable that preferences will clash, our hope is to keep such incidences to a minimum by maintaining as high a calibre of music as possible. You might also be pleased to know that our speakers are installed by request of student societies and other faculty groups (such as ASUS, EUS, etc.). (Note: our speakers can be installed indoors only; water and squirrels can have adverse effects on delicate equipment.)

Furthermore, your interpretation of the purpose of Radio McGill and its services could not have been more off-target had the squirrels deliberately tried to mislead you. Our goal is not to act as intermediary between you and the record companies as you accuse. Rather it is to use our facilities

as best we can to provide musical entertainment and education to our listening audiences. Our musical content requirements have been determined independently, without even a hint of interference from any outside commercial interests, sexist or otherwise.

In response to your last point, we ourselves would have approached the squirrels about their sentiments, but like good bureaucrats they were too evasive for us. Perhaps if you could arrange a meeting for us we could work out an equitable agreement.

[for Radio McGill]  
**Tom Reid [Business Manager]**  
**Len Polsky [Music Director]**

**IPC...** continued from page 1

the IPC had been misinterpreting their function, for example, when an issue concerning student housing in the Union was sent to the IMC for a decision, which was later repealed by the IPC.

Dean of Students Saeed Mirza said recommendations should be made to Senate by March 24 concerning the future structure of the two committees. The two committees were originally given a March 10 dissolution date. Since the new constitution will not be implemented until January 1, 1977, the IMC and IPC will continue until that date.

## North...

continued from page 5

and a government which listens to them very carefully are really able to define the public interest, and that is another very big assumption. What would still be true is that the rights of Indian people would be pushed aside for what is at best the convenience and minor comforts of an affluent society. That is surely colonialism of a very real nature no matter what rhetoric is used.

Pursuing the line of thought further, Wah Shee points out that the companies operating in the north are the same ones which are engaged in heavy overseas exploitation, especially in the third world.

"Let me give you a couple of examples," he says. "The first is Falconbridge Nickel, a company with large Canadian operations, though it is ultimately controlled by Superior Oil of Texas. In the Mackenzie District, Falconbridge owns Giant Yellowknife Mines, which has become infamous for producing arsenic as well as gold with predictable bad effects on the native people and the workers. As well, Falconbridge's sister company, Canadian Superior Oil, is a member of the Arctic Gas consortium that wants to build the gas pipeline.

"When it comes to the third world, Falconbridge has a record that I know many of you know of and strenuously object to. It operates in the Dominican Republic, the Union of South Africa and Rhodesia. I suppose a company that practices that kind of racism abroad doesn't find it too burdensome to its conscience to put a little arsenic into

the drinking water of the Indian people of the Yellowknife band."

Brascan, which has practiced "literal genocide" against Indian people in Brazil, is also operating in the north.

"Already Brascan owns minority interests in the Hudson's Bay Company, in Elf Oil which has oil and gas rights in the western Arctic, and Magnorth Petroleum, which holds 14 million offshore acres in the Arctic islands."

In attempting to pursue their own way of life, and preserve their culture, language and identity, the Native people are running into direct opposition to the Federal government and the developers it represents in the north.

"There are, in fact, two norths," says the Indian Brotherhood. "On the one hand, there is the north as the last frontier of the big developers for whom the name of the game is resource exploitation, and to whom we Indian people are a nuisance and a relic of the past. On the other hand, there is the north that is the homeland of the original people, now struggling to assert our right to self-determination and resolved to build a world in which we can flourish indefinitely."

The land claims of the Native people in the north are not a threat to southerners, as some hysterical writers would have us believe. Rather, they represent the just aspirations of an oppressed minority. They should be given the same support which Canadians have given to oppressed people the world over.

## Sarf...

continued from page 3

and students complain of at McGill may be the consequence of our loss of virtue, passion and care. We are all guilty of turning McGill into a "tomb" instead of being a living reality. The question is raised about who the educators of the young are in an institution like McGill, and what exactly we mean by calling ourselves educators.

The routinization of learning, the sheer memorization of facts, and the connection of students to classes as "hearers", with the consequent failure to cultivate other faculties, surely cannot be called education. The formality of relationships often conceals our inability to achieve a rich form of bonding between teacher and student. Formality of the wrong kind often hides a person without character or insight, who is shielded behind the power of a professorial role. Often we avoid seeing that there is very little to give.

**The calm! of the seventies**

1976 finds McGill relatively apathetic compared to those agonizing days of

protest and questioning of a few years ago. Some of us may think there are no important issues to be dealt with; all appears calm on the surface and life has returned to its usual stabilities. The illness of our times has not left us; it has temporarily been concealed in frustration. But let us not confuse silence with virtue. It is time to deliberate about our true needs and responsibilities as educators before we lose the capacity to ask the right questions. A great philosopher wrote:

"Your true educators and molders disclose the true original meaning and basic material of your being, which is something quite incapable of being educated or molded... Education is rather liberation, a rooting out of all weeds, rubbish and vermin from the buds of the plants, a radiation of light and warmth, a loving, whispering fall of night rain..."

**Harold Sarf**



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## classifieds

These ads may be placed in the advertising office at the University Centre from 9 am to 5 pm. Ads received by noon appear the following day. Rates: 3 consecutive insertions: non-profit-making activities & individual students' announcements — \$3.00, maximum 20 words, 15 cents per extra word; all other — \$6.00, maximum 20 words, 30 cents per extra word (even if sponsored by non-profit-making organization).

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### WANTED

Graduate student needs SUBLET (minimum 3 1/2) near McGill May 1 to Sept. 1. Furnished or unfurnished. Priorities: sunny balcony. Call 486-4052. *etiam quia etiam quia*

BUDDING ARTIST requires 2nd-hand mirror for self portraits. Size approximately 2' x 2' or thereabouts. Please call 849-9587.

### PERSONAL

Problem? Feel you need to rap with a rabbi? Call Israel Hausman 341-3580.

### LOST

HP-21 CALCULATOR—in MacDonald Engineering Room 280, Friday, Feb. 27. If found, call 739-7528 or return to McConnell porters office. Reward.

### HOUSING

SUBLET—2 1/2—Aylmer, Apr. 1, 1 mo. (lease renewable), furnished, \$160 inc. water, heat. Call 844-5196 immediately.

Sublet; SUNNY 4 1/2 conveniently located—Prince Arthur & Durocher. May 1-Aug 1 (option to renew). \$258. Unfurnished. Phone 843-6975, some furniture for sale.

Economical light moving, reasonable rates, 843-8138.

Apt to SUBLET May-Aug (or less), 1 1/2 alcove & porch, furnished & near McGill—\$130 per month. Call 849-5937.

Don't be shy—SUBLET! April 1st, large 4 1/2, 1815 Lincoln, Apt 17 (just off Guy below Sherbrooke), phone 931-7981.

ROOMMATE NEEDED to share 3 1/2-room apartment. 2 minutes from McGill. Phone 842-3393.

### MISCELLANEOUS

Moving? Ex-graduate student with trucks—the professionals in Montreal—lowest rates—insured—Tim 481-6385. *etiam quia etiam quia*

McGill AL-ANON meetings for friends & relatives of alcoholics. Mondays 8:30 pm., Douglas Hall, 3851 University St., Mt. All are welcome.

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MCGILL RING—phone 845-8318 & be able to describe it.

### ENTERTAINMENT

McGill Film Society: Weds. 8:00 pm. — GREEN PASTURES, 50 cents; Friday 7 & 9:30 — DOMICILE CONJUGALE, 75 cents; Saturday 7 & 9:30 — THE FRONT PAGE, 75 cents. All showings in L-132.

### FOR SALE

MOVING OUT WEST! Must sell all! Stereo & headphones, chesterfield & chairs, rugs, guitar & case, chests of drawers, matching headboard & night tables, 3-pce luggage, portable 8-track cassette player, Xmas tree lights, stand & decorations, electric hair curlers & carrying case, new paint brushes & black paint, open-faced toaster, girly magazines. Phone 288-4592.

DYNACO A10 loudspeakers, perfect condition. 6.5" woofer, dome tweeter, walnut enclosure, power handling, 50 watts. \$80, call Steve at 489-3102.

Brand new (never used) leather Norton Cross-country ski boots. Size 10, \$20 (\$27 new), phone 844-0578 anytime.

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GERCOR compact REFRIGERATOR, excellent condition, like new. Price negotiable. Phone Marianne 288-6870 after 6 pm.



N.B. The Daily will be published everyday until March 19

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# McGILL ARTS & SCIENCE UNDERGRADUATE SOCIETY

## ELECTIONS March 17, 1976

Candidates must submit photos & pensketches (up to 100 words, typed) at the ASUS mailbox in the Student Union no later than **March 10, 4 o'clock**. Candidates may withdraw from the election no later than 7 days in advance of the election date.

CRO  
ROB LEWIS  
670-6986

## WHY LIVE A LIFE WITHOUT MEANING?

Too many of us are in places we don't want to be. Doing things we really don't want to be doing. Sometimes, it's because we can't think of anything better to do—but that's no way to live.

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ing the Gospel of Christ to the North American people. For over 100 years the Paulists have done this through the communication arts—books, publications, television and radio—on college campuses, in parishes, in missions in North America, in downtown centers, in working with young and old. Because we are flexible, we continually pioneer new approaches. To do this we need dedicated, innovative men to carry on our work.

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## To All '76 Graduates

[and there's 4000 of you...]

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Four 4 x 5 full colour proofs\* will be taken. The Graduate may keep two of these & should resubmit the least favourite proof (which will be disposed of) & the favourite proof which will be made into a 5 x 7 full colour enlargement. The favourite proof will also be submitted for insertion in the '76 yearbook.

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9:30 pm. The Seduction of Mimi

SATURDAY, MARCH 13  
3:00 pm. Camelot  
7:00 pm. Slaughterhouse 5.  
9:30 pm. The Seduction of Mimi  
12:00 am. Flesh Gordon

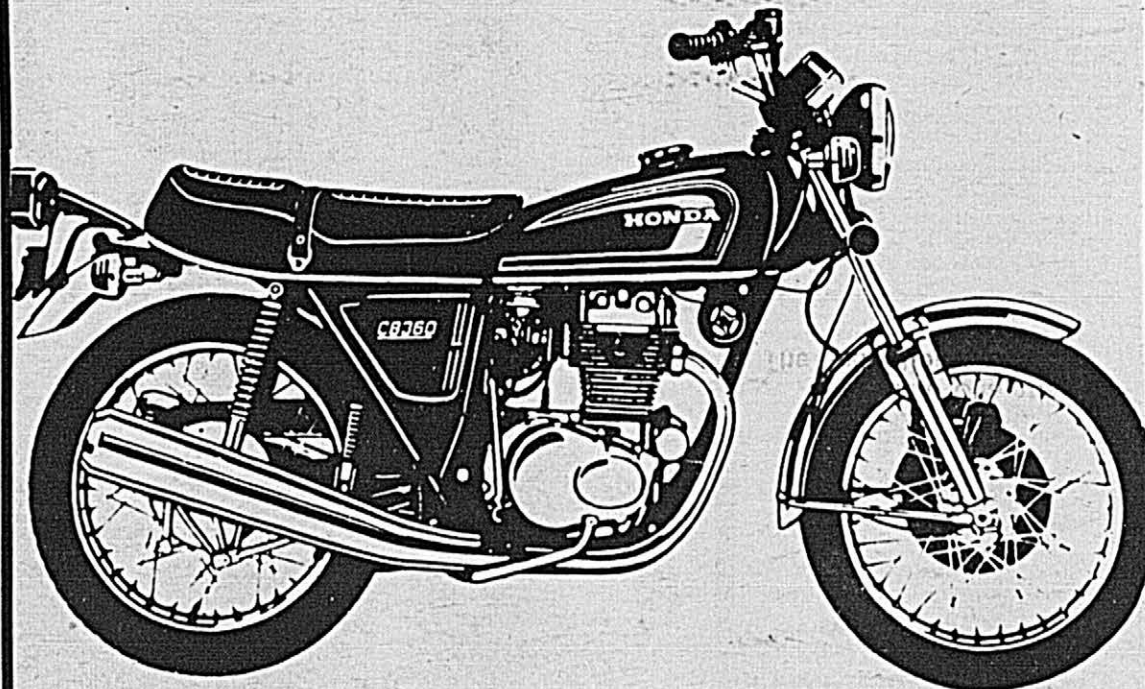
WEDNESDAY, MARCH 10  
7:00 pm. The 4 Musketeers. Michael  
Turk, Richard Chamberland  
9:30 pm. The Seduction of Mimi

FRIDAY, MARCH 12  
7:00 pm. Don't Look Now  
9:30 pm. The Seduction of Mimi  
12:00 am. Flesh Gordon.

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